

o-
s,
ve
r-
r
ir
ll
d
e-

,
z

Ad Magistratum. N^o 8

A
SERMON

PREACH'D AT THE
ASSIZES

Held for the
County of CORNWALL,
AT
LANCESTON,

March the 31st. 1709. K

By JONATHAN DAGGE, M. A. Rector
of *Endellion in Cornwall*; and Chaplain to the
Right Honourable the Earl of Radnor.

EXON: Printed by *Sam. Farley*, for *M. and Phil. Teo*,
Booksellers in the *High-Street.* 

No. 100

SERMON

PREACHED AT THE

ASSIZES



COUNTY OF CORNWALL

LANCESTON

March the 31st 1708

By JONATHAN DODGE, M.A. Rector
of Bachelion in Cornwall; and Chaplain to the
Right Honourable the Lord of Bachelion.

LONDON: Printed by SAMUEL BARNES, for M. and W. T. 1708.
Booksellers in the Strand.

TO THE
Right Worshipful
SAMUEL ENNYS, Esq;
High-Sheriff
OF THE
County of CORNWALL.

SIR,

I Acknowledge it a Satisfaction to me,
that this plain Sermon, Preach'd at
the late Assizes, found such a general
good Acceptation, both from the Judges and
the Gentry; insomuch, that many of them
obliged me to make it publick.

The Dedication.

I have, in Compliance with their Desire, exposed what I Preach'd, to publick View; and beg leave to prefix your Name to it; praying God it may be of some Benefit to all that shall take the Pains to Read it, for the Promotion of Piety and Vertue: And then I have my End.

I am S I R,

*Fowye. May
10. 1709.*

Your most Obliged,

Humble Servant,

Jonath. Dagge.

PROV.

P S A L. 127. Ver. A.

Except the Lord keeps the City, the Watchman waketh but in Vain.

THE Design of this Psalm, is to illustrate and set forth the Providence of God, as concerning it self, in all Human Affairs whatsoever; whether they be those of Private, or else of Publick Concern.

The Mercies of the Lord, are indeed over all his Works; and also the Minuteſt and moſt Inconſiderate Beings, have an Intereſt in his Care and Circumſpection.

His immenſe and boundleſs Nature, diffuſeth it ſelf through all the Corners of the Earth; and by his immediate Preſence, the whole Frame of Beings is ſuſtain'd.

And notwithstanding their Natural Tendencies to deſtroy one another, even inanimate Things, Things without Life and Senſe, although they know nothing of it themſelves; are by the Divine Influence, directed to produce moſt Noble Ends and Purpoſes.

But Man being a Creature made after God's own Image and Similitude, and being every way ſo well qualify'd to promote his Glory; it cannot but be ſuppos'd, that God will, after a more particular manner, regard this his curious

ous Workmanship, concern himself on his Behalf, and in all the several Circumstances of his Life, in all the several Relations in which he stands to others, will lend him the Assistance of his Almighty Power, towards the promoting his greatest Benefit and Advantage.

And it is well for us, poor indigent Mortals, that God is thus pleased to intrust himself on our Behalf; for all our Sufficiency is from him, and without him we can do nothing; whose Weakness is perfected by his Strength, and who worketh in us, both to will, and to do of his own good Pleasure.

We may make as good Provision as we can, for the Security of our Personal Estates and Fortunes, and for the Welfare of our Families: But except the Lord build the House, they labour in vain that build it. It is in vain for you to rise up early, to set up late, and to eat the Bread of Sorrows; for so he giveth his Beloved Sheep: Little Children are an Heritage of the Lord, and the Fruit of the Womb is his Reward. We may contrive as wisely, and be as industrious as 'tis possible for any in our Circumstances to be, for the Preservation of the Community of the City to which we belong: And yet, *Except the Lord keep the City, the Watchman waketh but in vain.*

In the handling of which Subject, I shall offer these things to your Consideration.

First, That it is God that keeps the City, or the Concern that God's Providence hath in the Preservation of Government, and all publick Societies; and this point is imply'd in the Text.

Secondly, The Insufficiency of all other Means, or any thing that Man can do, to preserve the publick Welfare, unless God's Providence be pleas'd to superintend and keep it: And this is fully express'd, *Except the Lord, &c.* And then,

Thirdly, and Lastly, The great Obligation incumbent upon every one of us, to engage God's Care to watch over the Publick, by endeavouring to make our selves worthy of such a Keeper; and it is that Use which we are to make of the Premises.

Of these then in their Order.

First, It is God who keeps the City; his Providence is concern'd in the preservation of Government, and all publick Societies. As soon as God had by his Almighty Power, created the World, and made his Eternal Wisdom and Goodness illustrious in this most August and Beautiful Temple, which he erected to his Honour, although he furnish'd it with its Portion of Goods, gave it sufficient Abilities to perform all the Offices of its Nature; yet did he not manure it, and as if he foresaw that he should be otherwise employ'd, or that Business would interrupt the Stream of his Happiness, did he resolve to take no further Care of it: But as he knew that by the Law of its Nature, it was dependant upon him; so did he always design to reign over it, to sustain and uphold it, and to make his Name more glorious, and his Attributes yet more illustrious in his Government of it. The Continuance of all things, as they were from the Beginning of the Creation; the regular Motions of the Heavens, the constant Returns of Summer and Winter,

Winter, Seed Time, and Harvest, Day and Night, in their proper Seasons, the alternate Mutations of Bodies, and the Safety of the Universe; notwithstanding the Mutual Oppositions of contrary material Principles doth manifest, that the World is no more Govern'd, than it was made by Chance: *But that the Lord hath prepar'd his Throne in the Heavens, and that his Kingdom ruleth over all: That he ruleth in Jacob, and unto the Ends of the World.* Psal. 103. 19.
Psal. 69. 13.

Nor doth he only, as the common Father of the World, extend his Care and Providence to the whole Creation; but he doth in a more particular manner exercise it about the Concerns of his Rational Offsprings; and yet more particularly about 'em, as they are link'd together into several Societies; and by the Benefit of wholesome Laws, prudently form'd into various Governments. For these it is, that the Text insinuates, God has a more special Regard; *For it is he that keepeth the City, that watcheth over the Nation, and preserves the Publick Weal of the Kingdom;* and that both from the Secret Machinations of Intestine Adversaries, and from the open Violence of Foreign Foes.

I. It is God who preserves the Government from suffering any notable Change or Dissolution, by the Secret Machinations of Home-bred Adversaries.

There never was, nor, considering the present Constitution of Human Nature, probably can be, such a Government contriv'd and manag'd, as will give Satisfaction to all its Members: For suppose Men could agree to new model every Government, even after the *Platonick* or *Eutopian's* Order, because a very few Persons, in comparison of the rest, can have a share in the Legislative or Executive

cutive

cutive Power: Therefore a great many will in all likelihood be disquieted, that some Share doth not fall to their Lot; who, it may be, will think themselves as able to Govern, as they are who ingross the Dominion to themselves.

For this very Reason we know, that *Corah* and his Company gainsay'd God's own Constitution: And it is natural for Ambitious and Aspiring Men in such Circumstances, (of whom there are great Store in every Kingdom) partly out of Revenge, and partly out of hopes, to raise by a Change, to oppose themselves to the Establish'd Government, fancying to themselves great Happiness in another Turn. These Things being well consider'd, we cannot but say, That it is *God who keeps the City from being ruin'd* by these inward Causes of Dissolution: That 'tis an Illustrious Argument of the Divine Providence, that Government and Society are preserv'd in the World; notwithstanding that so many Men, by Interest, by Inclination, by Humour, are still concern'd to disturb it. King *David*, who very well understood the Art of Government, praises God upon this Account, and acknowledgeth this Salvation as his own wonderful Work: *Praise waiteth for thee, O God, in Sion, (Psal 65. 1.) Thou shalt shew us wonderful Things in thy Righteousness, O God of our Salvation: For thou stillest the Raging of the Seas, the Noise of its Waves, and the Madness of the People: Even of that People, who being consider'd under the former Circumstances, seem as ungovernable as the vast Ocean; and yet are, by the Wise and Powerful Providence of God, so secretly over-rul'd, as to pay due Subjection to Government, or at least hinder'd from giving any great Disturbance to it. For tho' the Waves of the Sea be mighty; yet the Lord, who*

B

dwel-

dwelleth on high, is mightier; *Who turneth the Counsel of Achirophel into Foolishness, and disappointeth the Devices of the Crafty; so that their Hands cannot perform their Enterprize, (Job. 5. 12.)*

And as God doth by his Providence preserve Government from Ruin, by the secret *Machinations*, or open Tumults of Intestine Enemies; so,

II. It is he also that preserves it from the Open Violence of Foreign Adversaries.

For God is in a peculiar manner stil'd in Holy Writ, the Lord of Hosts, the Sole Arbitrer of the Success of War. It is he alone who scattereth the People that delight in it: He that maketh Wars to cease in all the World; that breaketh the Bow, and snappeth the Spear in sunder, and burneth the Chariots in the Fire: It is he that can put a Hook in the Nose, and a Bridle in the Lips of a Proud and Insolent Enemy, and can turn him back by the way by which he came. When the Haughty King of *Assyria* boasted the Extent of his Conquests, God tells him how it came to pass that his Arms had been so prosperous: *Hast thou not heard long ago, how I have done it? And of antient Times, that I have form'd it? Now have I brought it to pass, that thou shouldest be to lay waste fence'd Cities into ruinous Heaps.* But when this Rod of God's Anger, and Staff of his Indignation had done the Work which God had appointed him to do; then did he punish the Fruit of the stout Hearts of the King of *Assyria*, and the Glory of his high Looks; and after a wonderful manner deliver'd *Jerusalem* out of his Hands. (*Isaiah 10. 5, 12.*)

And it sometimes has graciously pleas'd Almighty God to magnify his Power, in the Preservation of a People, when

when a potent Enemy has been ready to devour 'em, and there has appear'd no probable human way of escaping his Fury : For when Things seem to be desperate, all Help has fail'd 'em, and scarce any Hope is left behind, then Jehovah's just, *It is God's time of appearing with Succour, and in the Mount will the Lord be seen* ; Then, as the Psalmist expresses it, *when the Poor committeth himself unto him, doth God take the Matter into his own Hand ; for he is the Helper of the Friendless : He puts Bounds to the Raging of the Sea, and the Madness of the People ; and they cannot exceed those Terms which he has set them.* So when, that a Peoples Enemies do not prevail against them ; or if they do prevail, that they do not make a full End of them, and the Consumption doth not overflow in Judgment ; is solely to be ascrib'd to the good Providence of God, which is the great Defence of a Nation : *For it is the Lord who keeps the City* . And did not he who made the World by his Power, preserve it by his Goodness, all Societies would fall in pieces, and Confusion and Misery would cover the Face of the Earth : For how should Justice be administred, where the Magistrates Authority is not own'd ; where every Man's Will is the Measure of Right and Wrong ; and where it is accounted no Duty to be obedient to Laws ? How should Property be preserv'd, where all Inclosures are broken down, every Man's Right is invaded, and the Distinction between Superiors and Inferiors is totally lay'd aside ? How should a Kingdom stand, when the Pillars thereof are undermin'd, Religion is exploded, **Moral Trust** and **Fidelity** ~~decided~~, the Offices of **Charity** neglected, and Men let themselves loose to all **Licentiousness** ? But thus it would be, if God should relax the **Runes** of Government, withdraw for a while his **Providential Care** and

ness, which maintains and defends it, and leave Things to be order'd by the Turbulent and Contrary Humours of Wicked and Unreasonable Men: *Alas who could live, (Numb. 24. 23.) if God should do this?* If he should not reign as King, the Floods would then lift up their Waves, and rage horribly, and no human Power could be able to say unto them, *Peace, be still*: And therefore the Blessing must needs be great, by which Order and Happiness are preserv'd among us, and the World becomes an Habitation fit for us; which leads me to my Second Particular.

The Insufficiency of all other Means, or any thing that Men can do, to preserve the publick Welfare, unless God's Providence be pleas'd to superintend and keep it: *For except the Lord keeps the City, the Watchman waketh but in vain.*

And this Point, namely, That all that Men can do, will not be able to secure the Publick Welfare, unless God be on their side, and keep it, stands upon these two following Reasons,

1st, Because the Over-ruling Hand of God's Providence, orders all the Affairs of the World, as it best pleases him: And this I think is clear, in that I have said upon my First Particular: And if it be so, then the Consequence of it must be also evident, (*viz.*) That the Publick Welfare cannot be preserv'd without his Blessing; by whose Guidance all Things are order'd; without whose Concourse, nothing can be effected; and upon whose Disposal all Success dependeth: For how should we prosper, if God be not on our side? Are we stronger than he? Can we wrest the Government out of his Hands? By our Policies out-wit
the

the Mighty Counsellor, or weary him by Resistance, to whom Power alone belongs? Or if God be not for us, can we think that he will not be against us? Do we suppose that God will stand Neuter, an unconcern'd Spectator of the Things that are done here below, not caring who wins the Prize, nor who becomes a Prey to a Powerful and cruel Enemy? Is there no Interest, but our own, going on in the World? Has not God the great Ends of his Wisdom, Justice, and Goodness, to promote, the Glory of his Name and Attributes, to secure, by his Providential Dispensations? Yes: Of this we may be well assur'd, that God is Absolute and Supreme in his Authority; Wise and Righteous in all his Ways; and that he, who made all Things by the Word of his Power, will Rule and Govern them so, as to illustrate his Glory, and accomplish his Ends by the Power of his Providence.

2dly, We are but of Yesterday, and know nothing, and our abode here upon Earth is very short: But though we were much wiser, and much more powerful than we are, and could promise to our selves the longest Age of Man; yet all this would avail us nothing; the Employment would still be too Arduous to be undertaken; the Work too great to be perform'd by Man. The greatest Monarch would be crush'd under the Ruins of his own Government, unless God upheld both him and it. *By me*, saith he, *Kings Reign*. It is by God's special Designation and Appointment, that Kings are his Vicegerents in the World: ~~It is by~~ his special Care and Protection, that their Authority is preserv'd; and that their Persons are at any time fenc'd and secur'd from the Malicious Designs, or the Outragious Violences of Wicked and Unreasonable Men.

The Nature of Government then is such, that it requires a Divine Wisdom, and an uncontrollable Power to sustain it, and to maintain its Interests.

And he that can preserve it, must be able to penetrate into the Secret Counsels of such as Confederate against it: He must not wait to know Causes by their Effects; for then he may be too late to seek for such Remedies, as are proper for the Curing of Publick Distempers, when the Opportunity of applying them is at Hand: But he must see the Tempest afar off, whilst it is wrapt up in its Seed and Principle, and may be cover'd with a Man's Hand. He that is able to discharge this Province, *must neither slumber nor sleep, lest the Mischief that walketh in Darknes, come in an Hour that is not expected.* He must have an Universal Influence over all those Second Causes, wherewith the Life of Man is Nourished, Preserved, and Defended, and they must be under his Disposall: The Heavens above, and the Earth beneath; nay, the Winds and the Seas, which seem least capable of a Law, must here obey his Voice.

Finally, He that can manage this Employ, must, after a Nation has been broken to Pieces by Factions and Civil Discord, after it has been cast down to the lowest Degree of Misery, *Servants have ruled over it with a Rod of Iron, and there was none that did deliver it out of their Hands:* He must be able then to rescue it from utter Ruin; to reunite the scatter'd pieces of it into one again, to give it a Resurrection, and make the **Dry Bones** live; to make **David's Servant** King over it, and restore it to its **former Liberty and Glory**; (*Ezek. 37. 13, 24.*) Sedition is commonly the Work of mean and profligate Varlets, a *Masaniello*, and a *Wat. Tyler*: Every little Malecontent can give sufficient

Disturbance to a Lawful Government: *Rome* was most endanger'd by the *Bellum Servile*, The Mutiny of its own Slaves: For behold how great a Matter a little Fire kindleth. But then to prevent Publick Mischiefs, or else to redress 'em, to restore Lawful Powers, to establish and defend our Princes as at the First, and our Governours as at the Beginning: This is indeed a Great and a Noble Undertaking.

These Things the Patron, the Preserver, the Saviour of a Nation must do; and these he only can do, who has Infallible Wisdom, Irresistible Power, Supreme Sovereignty over the whole World; who is intimately present to every part of it, Fills the whole Heavens, sitteth upon the Circle of the Earth, and doth whatsoever it pleaseth him, both in Heaven and in Earth, in the Sea, and in all deep places: So that our Help cometh still from the Lord who made Heaven and Earth: For it is the Lord who is our Keeper; *And except the Lord keep the City, the Watchman waketh but in vain.* And therefore,

3dly, We see the great Obligation that is incumbent upon us, to engage God's Care to watch over the publick, by endeavouring to make our selves worthy of such a Keeper; and the Consideration of this, is the Use we are to make of the Premises.

Though God's Providence ruleth over all, and his tender Mercies are over all his Works: Yet there are some Sins, which may so far provoke him, as to set his Face against a Nation to destroy it; to make it become an Affrontment and a Proverb throughout the Earth; to give up the Inhabitants thereof for irreclaimable Sinners,

ners, and to leave them to perish by their own Transgressions. To prevent this great Evil, and still to secure God's Protection over us; let us put in practice that Advice, which the Prophet *Isaiah* gave to his own Nation: *Wash you, make you clean; put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well; and then, if ye be thus obedient, ye shall eat the Good of the Land: But if ye refuse and rebel, ye shall be devour'd with the Sword; For the Mouth of the Lord has spoken it.* (Isa. 1. 16, 17, 19.)

Now, as there are some great Personal Sins, which do more than others waste the Conscience, destroy the Clearness, the Tenderness, the Peace of the Mind, and which banish the Holy Spirit away from us, and cast us speedily out of the Divine Presence; so may there be also some great National Sins, which may quite break the League of Amity, which has been between God and his People; which may Incense him beyond all Patience, Oblige him to become their Enemy, to give 'em a Bill of Divorce, and utterly to forsake them. And such are avow'd Atheism, open and general Profaneness, (against which we have many excellent Laws, and may they duly be put in Execution) great Abuse of God's Mercies, Contempt of his Holy Word and Sacraments, Murmuring at his Providences, maintaining Factions against his Government, Unthankfulness for God's Blessings, perverting of Justice, oppressing the Poor and Needy, and the like. And Instances might be given, how much Woe these have wrought to a People, where they have become National; either by the general Practice, or by the Practice of those in high and eminent Place, or by the Impunity of the Guilty: VVhere Evil
is

is not put away from a Land, by executing of Judgment upon the Transgressours. (*Numb. 17. 12. and 19. 13.*) Magistracy in general then is necessary, both for the Punishment of VVickedness and Vice, and for the Main-
tainance of God's true Religion and Vertue; and 'tis our Happiness, that the Sword of Justice is now placed in such Hands, as are describ'd by *Moses, Deut. 1. Men of Wisdom and Understanding; Men of Courage and Integrity; that will hear the Causes between us, and Judge righteously between every Man and his Brother; that will not respect Persons in Judgment; but will hear the small as well as the great; that will not be afraid of the Face of Man; for the Judgment is the Lord's.*

And if we briefly survey what's the Sacred *Depositum* entrusted with the Magistrate, in relation to Piety and Justice, we shall find it such a lovely and amiable Structure, as will of necessity engage every good Man to lend his Helping-hand to the Magistrate, for the Support of it. For in relation to Piety, our Fore-fathers have left us a Religion so well Reform'd, that we dare Appeal to the Test of Scripture and Primitive Christianity for the Tryal of its Doctrine; a Worship so well directed, and secur'd from the Fooleries of *Superstition* on the one hand; and the slovenly Defects of *Fanaticism* on the other; that 'tis justly answerable for all that the publick Service of God can require at our Hands: So full in its Humiliations and Confessions, so Comfortable in its Absolutions, so piously Thankful in its Praises and Thanksgivings, for Blessings already receiv'd, so devoutly Fervent in its Prayers and Petitions, for Divine Favours

continually expected, that there seems nothing wanting to the *Highest Perfections* of *Primitive Purity*; but only the want of that Authority and Discipline, which by publick Directions we do constantly Lament; and were it happily retriev'd, would be as much a Security to *Publick Peace*, as it would be a Lustre to our *Holy Religion*.

We therefore of the Church of *England*, ought more especially to be very exact, and very exemplary in our Obedience, and Dutiful Sons of so Holy a Mother: For certainly our Church hath some Advantages above any other; if not in her Doctrine, yet in her Government and VVorship; for as much as in it that Order and Discipline is upheld, which is best fitted to preserve an Even and Sober Temper in Religion.

The Doctrines contain'd in her Articles are so warily express'd, and in such a Latitude, that different Parties will subscribe to them.

There is no *Protestant Church* in the VVorld, but will say *Amen* to all our *Prayers*.

Our Ceremonies are but few, and those very Decent; and we use them not as necessary in themselves, but in obedience to the Authority which every Church hath over her own Members.

Our Ministers of Holy Things, are Consecrated and Ordained according to the Scripture, and the Canons of the Universal Church. In a word, so excellent is the Temper of our present Constitution, that there is no such Church in the VWorld, with which Men of different Perswasions may more safely Communicate; under which the Dissenters themselves, if they be peaceable, may live more happily: Pray we therefore for the Peace of *Jerusalem*, and may all they prosper that love her.

And then for the publick Justice of the Nation, 'tis such as is deservedly not only the Admiration, but the Envy of our Neighbours: The Honour of our Government, fix'd in a very antient and well-settled Monarchy: The Rights and Liberties of the People so well fenc'd and secur'd by just and equal Laws, that neither the Power of the one, nor the Priviledges of the other, can ever break their Bounds, while so equal a Constitution is able to preserve its Force and Vigour. Under this Happy Establishment, we have often preserv'd our Neighbours from Oppression and Wrong: VVe have frequently held the Ballance of this VWestern VWorld: And while we securely enjoy our Liberty at home, are at this time Honourably engag'd to secure the Liberties of all *Europe*; to which God Almighty give a prosperous Success. And among the rest of the Priviledges of the *English* Nation, this must not be forgotten, at this time especially, that for the saving us both the Trouble and Expence of long Journeys up to *Westminster*.

ster-Hall, the Honourable the Judges leave their Seats there for our Ease and Convenience, and are sent down among us twice a Year, in these their Circuits, to hear and determine our Grievances; to do us Right, and to take Vengeance on Malefactors, the Common Mischiefs of a Country: And thus Justice is brought home as it were to our own Doors: And therefore as we heartily desire the Continuance of those Blessings; and that Truth and Justice, Religion and Piety, should be Establish'd among us; and that our God would give us the undeserved Favour of Victory Abroad, and Peace at Home; it will concern every Man, according to the Station in which Providence has placed him, to avoid, discountenance suppress and punish those Wasting, those Crying Sins more especially, which are to directly levell'd against the Honour of God, and the Fear of his Holy Name, shall, I say, nay, against the Majesty of the Queen, and the Safety of Her People, which break up the Foundations of the Earth, and let in a whole Deluge of Calamities into the VWorld.

VWhen God warns the Congregation of *Israel* to avoid all Pollutions, he gives this Reason for that Injunction: *For the Lord thy God walketh in the midst of thy Camp to deliver thee, therefore shall thy Camp be Holy, that he see no unclean thing in thee, and turn away from thee.* And there are some Pollutions which will defile a whole Land; not only make God forsake it, but make it also spew out the Inhabitants thereof. When a People grow Impudent and Incorrigible in their Sins, then

then the Shew of their Countenance doth witness against 'em ; they declare their Sin, as *Sodom*, and hide it not : Then woe unto their Souls, for they have rewarded Evil unto themselves, saith the Prophet. If therefore we would secure God's Presence among us, and his Care over us, we must put away our Abominations from before his Eyes, and cease to do Evil : We must not touch the Unclean Thing, *and then I will be a Father unto you*, saith the Lord God Almighty.

And because God has distinguish'd us, as it were, from the rest of the World, by the Greatness and Multitude of his choicest Mercies ; has set up his Kingdom among us ; the Scepter of Righteousness, by bestowing upon us his Holy Word and Ordinances ; the Means of Grace, and the Hopes of Salvation ; and given us the Tokens of his especial Presence ; *having so made us*, as St. Peter speaks, *a Royal Priesthood, a Holy Nation, a peculiar People* : There is therefore a farther Duty incumbent upon us, as we would have God, and the Continuance of his Blessings among us : And that is, *That ye walk worthy of the Vocation wherewith we are called ; endeavouring to keep the Unity of the Spirit in the Bond of Peace, (Ephes. 4. 1, 3.) Our Conversation must be, as it becometh the Gospel of Christ, (Phil. 1. 27.) We must walk worthy of the Lord unto all pleasing, being fruitful in every good Work, (Col. 1. 10.) For God expects, and justly too, that his Vineyard should bring forth Fruits answerable to all the Care and Charge wherewith it has been sene'd and cultivated : or else he will lay it wast, and command the Clouds, that they rain no more upon it, (Isa. 5. 2, 6.)*
In

In this Case our Blessed Lord told the *Jews*, what Usage they were to expect at God's Hands, and what by Analogy of Reason, should be any other Peoples Fate that should tread in their Steps: *Therefore I say unto you the Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.* Which heavenly Judgment may God avert from us, and may he still delight to dwell among us, to watch over us, and to bless us. In order to which Happy End, let us be faithful both to the Laws and Service of our God, and to those of our Queen and our Country; and let us all pray that the Course of this World may be so peaceably order'd by the Governance and Providence of God, that his Church may joyfully serve him in all Godly Quietness, thro' Jesus Christ our Lord; to whom with the Father and the Holy Spirit, Three Persons, and One God, be Honour and Glory, both now and for Evermore.

A M E N.



ag
na
ate
yon
n
av
de
le
hf
e
tl
tl
re
nn
an
e
os